

13

Th' ENCÆNIA
Of St. Ann's Chappel in Sandgate.

O R, A
S E R M O N
Preached May 3. 1682.

Before the Right Worshipful, the
Mayor, Aldermen, Sheriff, &c.

Of the Town and County of
Newcastle upon Tyne.

Upon their erecting a School and a Catechetical
Lecture for the Instruction of poor Children, and such
as are ignorant.

By JOHN MARCH, B. D. and Vicar of St. Nicholas
in Newcastle upon Tyne.

Non sunt contemnenda quasi parva, sine quibus magna constare non possunt.
Hierom. Ep. ad Lætani de Institut. filiarum.

*Sic erudienda est Anima, qua futura est Templum Dei; nihil aliud discat
audire, nihil loqui, nisi quod ad timorem Dei pertinet. Ibid.*

*From a Child thou hast known the Holy Scriptures, which are able to make
thee wise unto Salvation, through Faith which is in Christ Jesus.*

2 Tim. 3. 15.

L O N D O N,
Printed for Richard Randal and Peter Maplesden. Book sellers, at the
Bridge-foot in Newcastle upon Tyne, MDC LXXXII.

THE ENCENIA

Of St. Ann's Chapel in Sandgate.

OR A
SERMON

Preached May 3. 1682.

Before the Right Worshipful, the

Mayor, Aldermen, Sheriffs, &c

Of the Town and County of

Devonshire upon Tyne.

Upon their erecting a School and a Catechetical
Lecture for the Instruction of poor Children, and such
as are ignorant.

By JOHN MARCK, B.D. and Vicar of St. Nicholas
in Newcastle upon Tyne.

Now first printed, and sold by J. Widdows, at the
Historical, Epistolical, and Liturgical Library.
Six copies of this Sermon, one for each of the
Aldermen, and one for the Mayor, are
presented to the Right Worshipful, the Mayor,
Aldermen, Sheriffs, and the Town Council, by
the Author, in token of his affection to the
Town, and his desire to see the same
printed.

LONDON,
Printed for Richard Knappell and Peter the Elder, Book Sellers,
Bridge-Street in Newcastle upon Tyne, MDCCLXXXII.

considerable number: so considerable, that the great all Cumberland, and the Barons of
~~the Kingdom of Scotland, for it was then the~~
~~the King of Scotland, for it was then the~~

TO THE
Right Worshipful and Worshipful

Timothy Robson, Esq; Mayor.

Sir Robert Shaftoe, Knight, Recorder.

Sir Ralph Carr, Kt.

Sir Ralph Jennison, Kt.

Sir Nathaniel Johnson, Kt.

Henry Maddison, Esq;

Henry Brabant, Esq;

Timothy Davison, Esq;

Robert Roddam, Esq;

Matthew Jeffreyson, Esq;

George Morton, Esq;

Nicholas Fenwick, Esq;

To John Squire, Esq; Sheriff.

**And to the rest of the Common Council of the Town
and County of Newcastle upon Tyne.**

Right Worshipful and Worshipful,

T**his famous Town, over which you pre-**
side, has always been esteemed a place
of very great importance. In the year
of our Lord 1139, when David

King of Scots had taken it by a Surprise; King Se-
phen, saith one of our a Historians, redeemed it with a buyin No-

The Epistle Dedicatory.

b Baker in
Stephen.

considerable ranfome : So considerable, saith b another, that he gave all Cumberland, and the Earldome of Huntingdon in exchange for it. And as it was thus considerable in those early days, so since that time it has grown to such an height as to receive from our great c Antiquary this very honourable Character, *Urbs portu nobilis, commerciorum frequentia, & opibus florentissima.*

c Camden.
Britan.

Now a Town of this importance, as it well deserves, so in such times of distraction as we live in, it may justly challenge the greatest care and vigilance of those that are intrusted with the Government of it. And I do heartily rejoice, that I need not fear the least imputation of flattery, whilst I proclaim to the World, that as there is not any Town which can equal it for Trade, Populousness, and Wealth; so there is none that does surpass it, and but very few that equal it in point of Loyalty and Conformity.

This Happiness and Glory we owe in great measure to that Loyalty and Conformity which shine forth in

d Foxes and
Fire-
brands.
The Spee-
ches of
Kid, &c.
e See the
Statutes
made a-
gainst Con-
venticles.

your own Examples; partly also to that great encouragement you give unto the Loyal and Orthodox Clergy of the place, but chiefly to the due Exercise of your Authority, in suppressing Conventicles, those notorious Seminaries of Papery, Schism, and Rebellion.

Nor are you only careful to preserve Loyalty and Conformity for this present Generation, but willing

The Epistle Dedicatory.

all to propagate these rare Vertues to posterity, you have erected a School, and a Catechetical Library for the instructing poor ignorant people in the principles of Piety, Loyalty and Conformity. And indeed nothing is the fittest foundation of future Loyalty and the best expedient to secure the Protestant Religion, than the giving of the People and Servants of the Church of Rome how long ago neglected this much. This Age, I say, they are ready sensible what a Catechizing mischief Protestants have done this Church, especially, by those little Books which they call Catechisms. And it is as fairly acknowledged by one of note among the g Puritans, that the shameful neglect of Catechizing g Croston. gave birth to those numerous and dangerous Sects, which were spawn'd in the late times of Anarchy and Confusion.

If this plain discourse, which you have commanded to the Press, shall prove any wise serviceable to these Pious and Loyal designs, it will afford no small satisfaction to him, who is with all sincerity,

Right Worshipful and Worshipful,

Your most humble and
most obliged Servant,

John March.

[illegible]

8. ~~10~~ ~~11~~ ~~12~~ ~~13~~ ~~14~~ ~~15~~ ~~16~~ ~~17~~ ~~18~~ ~~19~~ ~~20~~ ~~21~~ ~~22~~ ~~23~~ ~~24~~ ~~25~~ ~~26~~ ~~27~~ ~~28~~ ~~29~~ ~~30~~ ~~31~~ ~~32~~ ~~33~~ ~~34~~ ~~35~~ ~~36~~ ~~37~~ ~~38~~ ~~39~~ ~~40~~ ~~41~~ ~~42~~ ~~43~~ ~~44~~ ~~45~~ ~~46~~ ~~47~~ ~~48~~ ~~49~~ ~~50~~ ~~51~~ ~~52~~ ~~53~~ ~~54~~ ~~55~~ ~~56~~ ~~57~~ ~~58~~ ~~59~~ ~~60~~ ~~61~~ ~~62~~ ~~63~~ ~~64~~ ~~65~~ ~~66~~ ~~67~~ ~~68~~ ~~69~~ ~~70~~ ~~71~~ ~~72~~ ~~73~~ ~~74~~ ~~75~~ ~~76~~ ~~77~~ ~~78~~ ~~79~~ ~~80~~ ~~81~~ ~~82~~ ~~83~~ ~~84~~ ~~85~~ ~~86~~ ~~87~~ ~~88~~ ~~89~~ ~~90~~ ~~91~~ ~~92~~ ~~93~~ ~~94~~ ~~95~~ ~~96~~ ~~97~~ ~~98~~ ~~99~~ ~~100~~ ~~101~~ ~~102~~ ~~103~~ ~~104~~ ~~105~~ ~~106~~ ~~107~~ ~~108~~ ~~109~~ ~~110~~ ~~111~~ ~~112~~ ~~113~~ ~~114~~ ~~115~~ ~~116~~ ~~117~~ ~~118~~ ~~119~~ ~~120~~ ~~121~~ ~~122~~ ~~123~~ ~~124~~ ~~125~~ ~~126~~ ~~127~~ ~~128~~ ~~129~~ ~~130~~ ~~131~~ ~~132~~ ~~133~~ ~~134~~ ~~135~~ ~~136~~ ~~137~~ ~~138~~ ~~139~~ ~~140~~ ~~141~~ ~~142~~ ~~143~~ ~~144~~ ~~145~~ ~~146~~ ~~147~~ ~~148~~ ~~149~~ ~~150~~ ~~151~~ ~~152~~ ~~153~~ ~~154~~ ~~155~~ ~~156~~ ~~157~~ ~~158~~ ~~159~~ ~~160~~ ~~161~~ ~~162~~ ~~163~~ ~~164~~ ~~165~~ ~~166~~ ~~167~~ ~~168~~ ~~169~~ ~~170~~ ~~171~~ ~~172~~ ~~173~~ ~~174~~ ~~175~~ ~~176~~ ~~177~~ ~~178~~ ~~179~~ ~~180~~ ~~181~~ ~~182~~ ~~183~~ ~~184~~ ~~185~~ ~~186~~ ~~187~~ ~~188~~ ~~189~~ ~~190~~ ~~191~~ ~~192~~ ~~193~~ ~~194~~ ~~195~~ ~~196~~ ~~197~~ ~~198~~ ~~199~~ ~~200~~ ~~201~~ ~~202~~ ~~203~~ ~~204~~ ~~205~~ ~~206~~ ~~207~~ ~~208~~ ~~209~~ ~~210~~ ~~211~~ ~~212~~ ~~213~~ ~~214~~ ~~215~~ ~~216~~ ~~217~~ ~~218~~ ~~219~~ ~~220~~ ~~221~~ ~~222~~ ~~223~~ ~~224~~ ~~225~~ ~~226~~ ~~227~~ ~~228~~ ~~229~~ ~~230~~ ~~231~~ ~~232~~ ~~233~~ ~~234~~ ~~235~~ ~~236~~ ~~237~~ ~~238~~ ~~239~~ ~~240~~ ~~241~~ ~~242~~ ~~243~~ ~~244~~ ~~245~~ ~~246~~ ~~247~~ ~~248~~ ~~249~~ ~~250~~ ~~251~~ ~~252~~ ~~253~~ ~~254~~ ~~255~~ ~~256~~ ~~257~~ ~~258~~ ~~259~~ ~~260~~ ~~261~~ ~~262~~ ~~263~~ ~~264~~ ~~265~~ ~~266~~ ~~267~~ ~~268~~ ~~269~~ ~~270~~ ~~271~~ ~~272~~ ~~273~~ ~~274~~ ~~275~~ ~~276~~ ~~277~~ ~~278~~ ~~279~~ ~~280~~ ~~281~~ ~~282~~ ~~283~~ ~~284~~ ~~285~~ ~~286~~ ~~287~~ ~~288~~ ~~289~~ ~~290~~ ~~291~~ ~~292~~ ~~293~~ ~~294~~ ~~295~~ ~~296~~ ~~297~~ ~~298~~ ~~299~~ ~~300~~ ~~301~~ ~~302~~ ~~303~~ ~~304~~ ~~305~~ ~~306~~ ~~307~~ ~~308~~ ~~309~~ ~~310~~ ~~311~~ ~~312~~ ~~313~~ ~~314~~ ~~315~~ ~~316~~ ~~317~~ ~~318~~ ~~319~~ ~~320~~ ~~321~~ ~~322~~ ~~323~~ ~~324~~ ~~325~~ ~~326~~ ~~327~~ ~~328~~ ~~329~~ ~~330~~ ~~331~~ ~~332~~ ~~333~~ ~~334~~ ~~335~~ ~~336~~ ~~337~~ ~~338~~ ~~339~~ ~~340~~ ~~341~~ ~~342~~ ~~343~~ ~~344~~ ~~345~~ ~~346~~ ~~347~~ ~~348~~ ~~349~~ ~~350~~ ~~351~~ ~~352~~ ~~353~~ ~~354~~ ~~355~~ ~~356~~ ~~357~~ ~~358~~ ~~359~~ ~~360~~ ~~361~~ ~~362~~ ~~363~~ ~~364~~ ~~365~~ ~~366~~ ~~367~~ ~~368~~ ~~369~~ ~~370~~ ~~371~~ ~~372~~ ~~373~~ ~~374~~ ~~375~~ ~~376~~ ~~377~~ ~~378~~ ~~379~~ ~~380~~ ~~381~~ ~~382~~ ~~383~~ ~~384~~ ~~385~~ ~~386~~ ~~387~~ ~~388~~ ~~389~~ ~~390~~ ~~391~~ ~~392~~ ~~393~~ ~~394~~ ~~395~~ ~~396~~ ~~397~~ ~~398~~ ~~399~~ ~~400~~ ~~401~~ ~~402~~ ~~403~~ ~~404~~ ~~405~~ ~~406~~ ~~407~~ ~~408~~ ~~409~~ ~~410~~ ~~411~~ ~~412~~ ~~413~~ ~~414~~ ~~415~~ ~~416~~ ~~417~~ ~~418~~ ~~419~~ ~~420~~ ~~421~~ ~~422~~ ~~423~~ ~~424~~ ~~425~~ ~~426~~ ~~427~~ ~~428~~ ~~429~~ ~~430~~ ~~431~~ ~~432~~ ~~433~~ ~~434~~ ~~435~~ ~~436~~ ~~437~~ ~~438~~ ~~439~~ ~~440~~ ~~441~~ ~~442~~ ~~443~~ ~~444~~ ~~445~~ ~~446~~ ~~447~~ ~~448~~ ~~449~~ ~~450~~ ~~451~~ ~~452~~ ~~453~~ ~~454~~ ~~455~~ ~~456~~ ~~457~~ ~~458~~ ~~459~~ ~~460~~ ~~461~~ ~~462~~ ~~463~~ ~~464~~ ~~465~~ ~~466~~ ~~467~~ ~~468~~ ~~469~~ ~~470~~ ~~471~~ ~~472~~ ~~473~~ ~~474~~

It is the plain discourse, which you have commended to the Press, shall prove any wise serviceable to the Town and I shall esteem it will afford me small satisfaction to find it so.

Right W. and W. Right

Yours most humble and
most obliged servant

John March.

of which I have choſen
Text, has always been allowed precedence of



St. Paul goes yet higher, when he calls it the
common ſchool-maſter, and teacher of ſouls,

P S A L M XXXIV. xi.

*Come ye Children hearken unto me, I will
teach you the fear of the Lord.*

Traders, this excellent Book hath received from



Since all Scripture is given by
Divine Inspiration, ſince it is
profitable for Doctrine, and
able to make men wiſe unto
Salvation, it well deſerves to
be accounted the choiceſt trea-
ſure of Chriſtians, and ought to be valued
by them, as it was by Holy David, more
than Gold, yea, than much fine Gold. But
though all Scripture be of unſpeakable worth
and excellency, yet ſome parts of Scripture
are more excellent than others. This Book

2 Tim. 3.
15, 16.

See the
learned
Traders
his An-
tations on
the Pſalm

b Ambr.
Prefat. in
Psalm.

c Epitome
totius Scri-
pturae, A-
than.

d Parua
Biblia Luth.

e novus tū
lucy in

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of Psalms, out of which I have chosen my Text, has always been allowed precedence of the rest of the Bible. Every part of Scripture, saith b St. Ambrose, breathes Divinity, but the Book of Psalms transcends all the rest for sweetness. Athanasius styles it the c Epitome of Scripture, and Luther d a little Bible. e St. Basil goes yet higher, when he calls it the common store-house, and treasury of Souls, out of which every Sex, every Age, all sorts and degrees of men may furnish themselves with such instructions, such as will be most suitable to their respective conditions. These are high Titles, and very honourable Characters, this excellent Book hath received from Holy men, but it is not possible for the tongues of Men or Angels to invent a greater, or put more honour on it, than it has already received from the Blessed Jesus. For as the Learned f Hammond observes, Christ, though he had the Spirit without measure, though he spake as never man spake, yet he chose to conclude his Life, to entertain himself in his greatest Agony, and at last to breath out his Soul, in the words of this Book of Psalms, rather than his own. And as this Book of Psalms surpasses other parts of Scripture for

f See his
Learned
Preface to
his Anno-
tations on
the Psalms.

its excellency, so among these *Psalms* themselves some are more excellent, and more useful than others. It seems it pleased the Holy Ghost, that the Sacred Pen-man of these *Psalms* should take more pains, and shew more Art and Skill in the composition of some, than in the composition of others; and sure where more Art is used, and more pains taken, there may we very well expect to find greater excellency.

g Now Learned men observe, that these seven *Psalms*, 25, 37, 111, 112, 119, 145, and this 34, are contrived with more Pains and Art than others: They are called by *h St. Austin*, Abecedarian *Psalms*, as being composed according to the *Hebrew Alphabet*, each Verse like Acrostick Poems, beginning with the Letters thereof.

And it is a tolerable reason which is given by *i St. Ambrose*, who tells us, they were contrived so, that they might be a better help for memory, and that Children and young Learners might with their first elements of other Learning, have an Alphabet of Piety and Godliness taught them.

I shall add further in commendation of this *Psalms*, what the *k Learned Mollerus* observes concerning it: It is a *Psalms* of that excellency, such as, that the more we read it, the more

g *Vide Var. tab. & Genebrard. in Poli Synopf. ad Psalm.*

25.
h *August. ad Psalm. 118.*

i *Ambr. in Psalm. 118.*

k *Moller. Praefat. Psal. 34.*

we shall like it, and the oftner we meditate on it, the more honey and sweetness will it afford to us. I know not any Psalm, saith he, that has been cited so often by the Fathers, that has been held in greater esteem amongst Christians, or out of which the Church of God has in all Ages received more Comfort, or more Instructions. The great worth and excellency of this Psalm will, I hope, be sufficient to raise your Attention to those words I have chosen out of it, for this solemn occasion. They contain in them a serious and passionate Invitation, made by David, one of the best and greatest of men unto such as are ignorant: *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* For the fuller opening and handling of these words, I will endeavour to shew you,

1. The great necessity of teaching and instructing Children.
2. The Persons that are to be taught, and they are Children. *Come ye Children.*
3. What they are to be taught, namely, the fear of the Lord.
4. The persons that should take care Children be taught the fear of the Lord. Ye see David, a Magistrate, a King, thought it his duty

duty to look after these matters. *Com ye Children
diligently hearken unto me, I will teach you the fear of
the Lord. O ye men grow up that they may visit the Word*

9. The duties of such as are to be taught,
they must come, and they must hearken.
*Com ye Children, hearken unto me, I will teach you
the fear of the Lord.* Of these parts in their
order.

I. Let us consider the great necessity of
teaching and instructing Children. These
words, as I have told you already, import a
solemn, serious and passionate invitation or
exhortation made by King David, and we
should be very injurious both to the Prudence
and Piety of that Holy man, if we did not
conclude from hence the great necessity of
teaching and instructing Children. A larger
prospect of which necessity I shall give you
in these following particulars.

1. The great necessity of teaching and instru-
cting Children may easily be concluded from
those very significant and emphatical metaphors
by which this duty is set forth in Scripture.
you'll find it set forth by the metaphors of
Milk, of Principles, and of a Foundation. / Heb. 5. 13.
Will any say, it is not necessary to give Milk 6. 1.
to Children for the preservation of their Na-
tural 5.

tural Life: and will it not then be more necessary to feed them with the sincere Milk of the Word, that they may grow in Grace, till they come to the Perfect Man? Is it necessary that Children should learn the first rudiments and principles of knowledge, before they can attain any perfection in it? And will it not be necessary they should learn their Catechism, some form of sound words, which shall contain the principles of Religion, that so at length they may arrive at the saving knowledge of the truth? Is a foundation necessary to the building of an house? no less necessary is it in the judgement of the Holy Ghost, that Christians be built upon the foundation of the Prophets and Apostles, and on Jesus Christ, who is the chief corner stone. These are the illustrations of this duty we find in Scripture, and they sufficiently imply the necessity of it. But,

¹⁹ Ephes. 2.

^{20.}

2. This necessity of teaching and instructing Children, will further appear from the consideration of original sin, and mans natural averfeness unto all that is good. Since the fall of Adam we are such wild Trees, as require due manuring and good husbandry to make us fruitful. In *Zophar's* comparison, man by nature

¹¹ Job 11.

^{12.}

12TH

nature is like a wild Asses Colt, an Asses Colt for rudeness, and the Colt of a Wild As for unruliness. Aristotle, though a Great Philosopher, spoke but like a Heathen, when he compared the Soul of man to a *Rasa Tabula*, a pair of clean Tables, or a perfect blank; for the Soul is sadly blotted and blurr'd by original sin, it is all stained and polluted by natural corruption.

As the 9 Psalmist speaks, *we are shapen in iniquity, and conceived in sin*, and therefore let us begin as soon as we can, to instruct and Catechize children, we shall find sin and Satan have got the start of us; and that they stand in need of Instruction long before they are capable of it. Great necessity therefore there is of timely and early instructions, if it be only to root out these weeds of corrupt Nature. But,

3. These early instructions of Children will be found necessary, if we consider that delays will make the work more difficult and dangerous. Sin has its several ages, as well as man: At first it has only the weakness of an Infant, and may easily be master'd by Religious Education, but in a short time it will arrive at the strength of manhood: and by custome take a firmer

p Aug. Conf.
1.8.c.5.

X

firmer possession of the Soul. To this purpose is that sad observation of p St. Austin, *Quia servitur libidini, facta est consuetudo; & cum consuetudini non resistitur, facta est necessitas, &c.* Whilest men indulge themselves in the ways of wickedness, they easily contract an evil custom, and this, if neglected, ends at last in a fatal necessity. Youth is much more capable of instruction, than the inveterate sinner.

Prov. 22.6.

Train up a Child, saith q Solomon, in the way he should go, and he will not depart from it when he is old. But such as are harden'd in wickedness, will receive very small benefit

Jer. 13.23.

from instruction: The Ethiopian, as the r Prophet speaks, may as soon change his skin, and the Leopard his spots, as those that are accustomed to do evil, learn to do well.

4. The necessity of teaching and instructing Children will yet further appear, if we consider how necessary it is to fit and prepare the younger sort for the other ordinances of God. Milk is useful for Babes, that they may grow up unto men, and be able to digest strong-meat. Such as are not well grounded in the rudiments of Religion, will not be much

Heb. 6.1.

prompted or edified by Preaching. (St. Paul does more than hint this in his Epistle to the

Hebrews,

Hebrews, leading the principles of the doctrine
 of Christ, saith the, let us go on to perfection.
 Christians must first be well Catechized and
 instructed in the principles of Religion, and
 then they will more easily advance to higher
 degrees of saving knowledge. Nor is Cate-
 chizing only necessary to fit and prepare Chri-
 stians for the hearing of the word; but it will al-
 so prepare them for the due celebration of both
 the Sacraments. In the Primitive Church,
 when any Heathens were so far converted to
 the Faith of Christ as to desire Baptism, they
 were for some time publicly Catechized.
 And because the Easter was a solemn time ap-
 pointed for the Baptizing of such Profelytes,
 in Lent was a time in which Catechizing was
 more solemnly performed, and this is one
 reason why Catechizing at this day is more
 particularly enjoined in Lent. But though it
 be a rare thing now a days to have Adults
 baptized, yet such as are baptized in their In-
 fancy, do seldome understand their Baptismal
 Vow, until they are well instructed in their
 Catechism. Hence our Church, according
 to her wonted prudence, begins her Catechism
 with Questions relating unto Baptism, such
 as are fit to remind the Catechumens of that

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*Vide Conc.
 Gerund.
 Can. 4.
 Consuetudo
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 iusmodi est,
 ut his qui
 baptisandi
 sunt, per 40
 dies publice
 tradamus
 Sanctam &
 adorandam
 Trinitatem.
 Jerom. adv.
 Joh. Hiero-
 sol.*

in consuetu-
 dine

Solemn Vow, which their God-fathers and God-mothers made at the Font in their names. And as these Catechetical Instructions are useful for the better celebration of Baptism, so they are not less useful for the due celebration of the Lords Supper. For this end, King James, of happy memory, at the request, and with the approbation of his Clergy, appointed *x* Bishop Overal, then Dean of *Pauls*, to frame that very useful part of the Church-Catechism, which treats of both the Sacraments. Here Catechumens are taught more fully the nature and design of Baptism; here also they are instructed in the nature and design of the Lords Supper; what is represented by the Bread and Wine, what are the ends for which this Sacrament was instituted, what the benefits worthy Communicants receive; and what qualifications are required in worthy Communicants. How necessary then must teaching and Catechizing Children be, which will thus help to fit them for all the ordinances of Heaven.

5. The necessity of teaching and instructing Children will yet further appear, if we consider how much it will contribute to the good and welfare of the Kingdom. Kingdoms, as the *y* Great Philosopher long ago observed, consist

x Vide Conference at Hampton-Court, written by Dr. Barlow.

y Aristot. Pol. l. 1.

consist of Towns, Towns of Families, and Families of such, as either are, or were Children; so that to train up Children in the fear of the Lord is the best way to make good Families, good Families will make good Towns, and good Towns will make a good and an happy Kingdom.

By Catechizing the younger sort, Children will understand their duty to their Parents, Servants to their Masters, Subjects to their Princes, and all of them that duty which they owe to God. If Children be well grounded in the principles of Religion, they will not easily be tossed about with every wind of Doctrine, they will not easily be drawn into Schism and Heresie, or be so apt as many are, to disturb the peace both of Church and State. By such early instructions, Religion will be best preserved in the purity thereof, and more safely propagated to succeeding Generations. All which do so eminently conduce to the welfare of a Kingdom, that Catechizing cannot but be acknowledged a most important duty. Hence the *Athenians*, when they consulted the Oracle, How they might make their Common-wealth most happy and prosperous: Were answer'd, They might make it so by hanging those things which were most precei-

z Plur. de Andit.

ous at their Childrens Ears; by which was meant, instructing them in the principles of Piety and Vertue. Having now shown you at large the great necessity of Catechizing, I come in the next place

II. To enquire, who those persons are that must be taught and Catechized, and they are Children, *come ye Children.* This word *Children* is allowed some Latitude in Holy Writ, and does not only signifie those that are such in respect of their age, but such also as are Children, in respect of understanding. Hence is that exhortation of *a* 1 Cor. 14. 20. *St. Paul, Brethren, be not Children in understanding, but in understanding be men.* Here such as are ignorant are accounted Children by the Holy Ghost, though in respect of years they may be Men. It follows therefore that all Children as soon as they are capable of Instruction, and all that are ignorant, whether through the neglect of their Parents and Sponsors, or their own default, should diligently attend upon this most profitable ordinance of Catechizing. We find in the Primitive Church Adults, and such as were stricken in years among their Catechumens. Nay, we are told, that *Arnobius* and *St. Austin* wrote many pieces of Divinity, when they were Catechumens, and

St.

St. *Ambrose* was but in his Catechism when he was chosen Bishop of *Millaine*. I the rather mention these great examples, that none, whether young or old, rich or poor, married or unmarried, may deprive themselves of the great benefits of Catechizing, by reason of some unwarrantable bashfulness. But if there are any who will not come and answer the Questions of the Church Catechism: I know nothing should hinder them from being present at the Explanations of it. But if men are unwilling to go so far, I can only add, that they may be welcome to more private Instructions, whenever they shall desire them. King *David* in the Text, solemnly invites such as are ignorant, to come and receive Instructions. So that it is their duty to come, and it will be a dangerous aggravation of their sin still to continue in ignorance, when the means of knowledge are plentifully afforded them, and they solemnly invited to accept of them, &c. I hope they will be the more ready to come when

III. They are told in the third place, what Children, and such as are ignorant, are to be taught, and that, saith our Psalmist, is the fear of the Lord. The fear of the Lord is but, another name for Religion; For as our

Psalmist

- b* Pſal. 111. Pſalmiſt tells us *b* elſewhere, *the fear of the Lord*
 10. *is the beginning of wiſdom, a good underſtanding have*
all they that do his commandments. Solomon, who
 may paſs for a good Interpreter of his Fathers
c Prov. 1. 7. mind, tells us the ſame, *c* that *the fear of the Lord*
is the beginning of Wiſdome; and as it is the begin-
 ning of Wiſdome, ſo it is the end and per-
 fection of it too, and therefore in his Book of
d Eccleſ. 12. Eccleſiaſtes *d* he makes this the concluſion of
 13. the whole matter, *Fear God, and* (which is the
 proper effect of it) *keep his Commandments, for*
this is the whole duty of man. Thus the fear of
 the Lord is but another name for Religion,
 which like a perfect circle, begins and ends
 with this one point. King David does not invite
 thoſe that are ignorant, to come and learn the
 arts and methods of great Eſtates, or procuring
 worldly honours; but the fear of the Lord,
 which will enable them to live holily in this
 world, and happily in the next. He would
 not have them come and hearken to a few
 ſpeculative notions, or ſome curious niceties;
 but he would have them acquainted with the
 practical truths of Religion, ſuch as are able
 to make them wiſe unto Salvation. Wiſdom
d Prov. 4. 7. *is the principal thing, d* ſaith Solomon, *and therefore*
get Wiſdom, ſaith he, and with all thy getting get
 under-

understanding. Now Behold the fear of the Lord, Job 28.
 that is wisdom; and to depart from evil, that is un- 28.
 derstanding. The Church of England out of her
 pious care of all that are in communion with
 her, has provided for those that are ignorant,
 an exact Catechism, which does contain all
 that is here meant by the fear of the Lord. In it
 you will not find any old wives fables, or endless
 Genealogies, or you will not find any abstruse
 points concerning Election or Reprobation: *f Vide Ham-*
mon L' E-
But throughout the whole frame of it, King
James's golden rule is punctually observed,
the avoiding of all odd, curious, deep
and intricate Questions. It is
a form of sound words, and
an exact form too. It is not so
prolix as to burden the memories
of the Catechumens, nor yet so
short as to leave out any thing
that is necessary to be known in
order to Salvation. In the Apo-
stles Creed we have all the Cre-
denda, or Articles of our Faith.
In the Decalogue we have all
the Agenda, or such things as are
necessary to be practised by Christians; and
in the Lords Prayer, that most absolute
form

mon L' E-
Strange Al-
lianc. of
Liturg.
p. 267.

That most excellent Ca-
techism in the Liturgy. Dr.
Hammond of Idol. 5. 67.

Ex vna & Catechismum bre-
uem quidem illum, sed in cuius
breuitate nihil consideras. Bish.
Andrews in oper. posth. p.
86.

And also that it was ac-
counted by the Parliament
which first authorized it, as
composed by the aid of the
Holy Ghost. 2, 3 Edw. 6.

form of Prayer, we are taught to pray for such things as are agreeable to the will of God. If any thing yet be wanting which a Christian ought to know in order to his Souls health, it must be what relates to the two Sacraments, and yet both these Sacraments, as was shown above, are fully explained in that supplement, which was made by Bishop Over. So that if men will not be wanting to themselves, they may out of this excellent Catechism be fully taught the fear of the Lord. I come now in the

Fourth place to enquire, who those persons are which ought to take care Children, and such as are ignorant, be taught the fear of the Lord; and we may learn this in some measure from King David's example, which is here proposed to our imitation. Though he was a King, one who had the troublesome affairs of a whole Kingdom to exercise his parts, and employ his time; yet he is so far from thinking it either below him, or no part of his duty to instruct others, that he passionately invites them to come and receive instruction. His Son Solomon writes after this fair Copy which was set him by his pious Father, and assumes the title of Ecclesiastes, i. e. an Instructor of

of the Ignorant : And sure if such Royal persons who wanted not imployment, thought it their duty thus to promote the Salvation of others, I know none that can plead an exemption from it. Nay, Solomon will inform us further, That the mouth of the righteous will be a Well of Life. *Bonum est sui communicativum*, True Goodness, wherever it is, will be communicative ; and none but a cursed Cain will put the Question, *Am I my Brothers keeper ?* We know the law of God commands us to extend our pity even to our Neighbours Ox, when fallen into a pit. And can we think that God does take care of Oxen, and not of the Souls of men ? Sure, for their sakes he says it, and would have us extend our Christian pity and compassion towards our Neighbours Soul, when at any time we see it in danger to fall into the bottomless pit. Our Blessed Saviour has told us, that the Soul of man is of more value than the whole World, and he gave a sufficient proof of it, when for their Redemption he shed his own most precious blood, one drop of which was of more value than ten thousand worlds. He must therefore be a very great stranger to the worth of Souls, and that infinite love which Christ bears towards

D

them,

them, who does not employ his utmost endeavours to promote their Salvation. We are all obliged in our respective stations ; to exhort one another daily to love and to good works ; and as *k* members of the same body, we are bound to take care one of another. But though this duty be incumbent upon all Christians, yet some persons are more particularly obliged to promote the Salvation of others, by teaching and instructing them in the fear of the Lord.

Q. This duty is in a peculiar manner incumbent upon Ministers: It is the very end and design of their office to promote the Salvation of others by teaching those that are ignorant, the fear of the Lord. *l* We find under the Jewish Oeconomy, the Priests enjoined to teach the Law of God to children in the publick Assembly: For this end and purpose the 48 Cities of the Levites were dispersed abroad through all their Tribes, that they might have (as *m Josephus* tells us they had) in every Village one that was called the *Instructor of Babes* ; and to this practice of theirs *St. Paul* fairly alludes *n* in his Epistle to the *Romans* , where he aggravates the sin of the *Jew* upon this account, because he had been instructed, or (as the *p Greek* word properly

i Heb. 10.
24, 25.

k 1 Cor. 12.
25.

l Deut. 31.
11, 12.

m Joseph.
Antiq. lib. 4.
c. 8.

n Rom. 2.
18.

p ἡγετιχίμω-
τος.

properly signifies) Catechized out of the Law. And as God commanded his Priests under the Law, so Christ under the Gospel commands his Ministers to teach and instruct such as are ignorant. Hence is that solemn and passionate charge which our Saviour gives St. Peter, and in him all Ministers in St. John's 4 Gospel, *q* Joh. 21. *Peter lovest thou me more than these? He saith unto him, Yea Lord, thou knowest that I love thee; He saith unto him, feed my Lambs.* These words of our Saviour are very remarkable, for he does not only command his Ministers in this place to feed his Sheep, but also his Lambs; nay, he first commands them to take care of his Lambs; nay further, he charges them as they have any love for him, to take care of these. And we find the Apostles were very observant of this passionate command of Christ; for we read in Scripture of *r* milk which they had for Babes; of the *f* Analogy of Faith, *r* 1 Cor. 3. 2. Heb. 5. 12. and *t* a form of sound words. Nay further, *f* Rom. 12. 6. we have several heads of the Apostles Catechism expressly set down by *u* the Author of the Epistle to the Hebrews, *See Dr. Ham. ad locum.* Therefore leaving the *2 Tim. 1. 13.* principles of the doctrine of Christ, let us go on unto *u* Heb. 6. 1, 2. perfection, saith he, not laying again the foundation *x i. e. Confirmation,* of repentance from dead works, and of faith towards *as Dr. Ham. of de Confirm.* God, of the doctrine of baptisms, and of *x* laying on

of hands, and of the Resurrection of the dead, and of eternal Judgement. And to this practice of the Apostles did the practice of the Church exactly agree in succeeding Ages. For *y* St. Peter ordained St. Mark to be the first Catechist at Alexandria, and Eusebius notes that in the year 181. when Pantenus was Catechist there, this office had flourished for a long time; to *z* Pantenus succeeded Clemens Alexandrinus, Origen, *a* Heracles, and Dionysius. At Carthage, a St. Cyprrian ordained Optatus Catechist. St. Cyril bore this office *b* at Jerusalem in his youth, and then wrote those expositions of the Catechism which are extant at this day. *c* St. Austin also mentions one Deogratias a Deacon, that had this office in his time. I might add many more testimonies of this nature, but these, I hope, will be sufficient to remind both my self and my Brethren of that duty our Lord and Master hath laid upon us in a peculiar manner. If we shall neglect a duty so necessary, so important, a duty commanded by Christ, and recommended by the practice of the Church of God in all Ages, we shall be very unlike the Holy man in the Text, a man after Gods own heart, who though he had another employment, and that a very difficult and troublesome one; yet invites such as are ignorant to come

unto.

y Eusebius
lib. 5. c. 10.

z Ibid. l. 6.
cap. 3. 12.
22.

a Cypr. Ep.
24.

b Hieron. de
Scriptor. Ec-
clesiast.

c August. de
Catechis.
Rudib.

unto him, and professes his readiness to teach them the fear of the Lord. Nay, I will add, that we must also forget that obedience which we owe the Church of *England*, for *as* she has *d* Can. 59. enjoined this office upon the Curates of every Parish under the heaviest penalties that are in her power to inflict, *viz.* a sharp reproof for the first offence, a suspension for the second, and excommunication for the third.

2. This duty of teaching and instructing Children is a duty peculiarly incumbent on School-masters: Our Church therefore requires of all School-masters that they have a Licence before they undertake a School; and before they can get a Licence they must subscribe the Articles of our Church, and thereby solemnly engage themselves to teach their Scholars sound doctrine, as well as good literature. School-masters are, as I may speak, Ministers Ushers, and must prepare their Youth for the higher Instructions of the Temple. Hence it was a very good Inscription which was written on the Walls of *Pauls School* in *London*, *Schola Catechisationis in optima fide Christi*. Intimating that this famous School (as all others ought to be) was designed by the Founders of it, for a nursery of Piety, and for the Catechizing Chil-

^e Lib. 3. 23. Children in the True Faith of Christ. ^e Nicephorus reports of *Constantine* and *Theodosius*, that they took more than ordinary care in the choice of fit Masters for Children. ^f One great cause of *Julian's* Apostasie was his having two Pagan School-masters, *Libanius* and *Jamblichus*: Such School-masters therefore as do not instruct the youth committed to their charge in the true Religion; they forget the very end for which Christian Schools were erected, they transgress the ^g Canons of the Church, and sadly disappoint religious Parents of their pious hopes, and choicest comforts. All other learning without this fear of the Lord availeth nothing; nay, it will only qualifie men to do more mischief in this world, and be more miserable in the next.

^f Magdeb.
in vita.

^g Canon. 77.
c. 79.

3. Parents also must take care their Children be taught the fear of the Lord. *St. Paul* lays this injunction on them, and commands ^h Eph. 6. 4. them to bring up their Children in the nurture and admonition of the Lord. As they have been instruments in making them Children of Wrath by Natural Generation, so must they endeavour to make them the Children of Grace by Spiritual Regeneration. *St. Austin* has left this character of his Mother *Monica*, that she travel-

travelled with greater care, and stronger pain for his Spiritual birth, than she had done before for his Natural.

4. All Masters of Families must take care, that their Servants be taught this fear of the Lord. We find God Almighty highly commending *Abraham*, and thinking him worthy to be acquainted with the secrets of Heaven upon this very account. *I know him*, saith *Gen. 18.*
God, that he will command his Children, and his 19.
household after him, and they shall keep the way of the
Lord. Holy *Joshua* engages not only for him-
 self *k*, but for all his Family, as for me, and my *Jos. 24.*
house, we will serve the Lord, saith he. I can- 15.
 not pass by a remarkable saying of *Lewis* the
 Ninth, that pious King of *France*, who being
 found Catechizing a Scullion-boy that belong-
 ed to his Kitchen; and being asked the reason,
 he returned this most Christian answer, *I know*
there is not the meanest person in my Family, but he has
a Soul as precious as mine own, and such as was bought
by the precious blood of the Son of God. Thus ye see
 Parents and Masters of Families must take care
 their Children and Servants be taught this fear of
 the Lord. And if they will discharge a good
 Conscience in this particular, they must teach
 their Children and Servants, by their holy
 examples

examples and wholesome instructions at home ; and, as they have opportunity, they must send them to the Church to be Catechized by the Minister ; and because most Parents and Masters of Families are too apt to sleight this most useful ordinance of Christ. I shall set down the words of that / Canon which our Church has provided in this particular : *If Parents, and Masters of Families do not send their Children, Servants and Apprentices, to be instructed in the Catechism, for the first offence they shall be punished by the Ordinary with Suspension, and after a months obstinacy, with Excommunication.*

5. This duty is in a peculiar manner incumbent upon God-fathers and God-mothers ; these are ordinarily called Sureties , because they have bound themselves by a sacred obligation to secure God and his Church , that their God-children shall be brought up in the fear of the Lord : And in order hereunto they solemnly promise to instruct them concerning their Baptismal Vow , to see they be virtuously brought up, and learn all such things as a Christian ought to know and believe in order to his Souls health. These must remember therefore, that as their Charity is great in undertaking so important a trust, so m their Sin will

1 Can. 59.

m Mat. 5.
33.

will be as great, if they deal falsely with God,
and prevaricate with his Church.

6. This duty is also incumbent upon Magistrates, and such as are in Authority, they must take care that such as are committed to their trust, be taught the fear of the Lord. This was the practice of King David in the Text; and it will be the honour, as it is the duty of all Magistrates to follow his example. *St. Paul* commands us to pray for Kings, and all that are in Authority, that under them we may live quiet and peaceable lives in all Godliness and Honesty. Magistrates must not only secure the publick peace and quiet of the Kingdom, but they must take care of Honesty, and promote Godliness and Religion in the World. This is so plain a truth, that *Aristotle* learned it in the School of Nature, for when he comes to reckon up those things which most conduce to the happiness of a Commonwealth, he names these six, Food, Arts, Arms, Money, Justice, and (which I should have named first) the care of Divine things. Now this they must do by the lustre of their Example, and the influence of their Authority: They are styled *gods* in Scripture, to denote they should be holy, as God is holy: They

E

are

¶ If. 44. 48. are styled *q* Shepherds, and if they will be faith-
 ful, they must secure Christs flock from the
 fury of Wolves, and the subtilties of Foxes :
 ¶ If. 49. 23. they are further called *r* Nursing Fathers, and
 must take care their Children be fed with the
 sincere milk of the Word. Indeed they must not
 usurp the Pulpit, or invade the Ministerial of-
 fice, *f* no man taketh this honour upon him,
 but he that is called as *Aaron* was; but yet it is
 their duty to defend the Faith, to encourage
 Gods Ministers, by allowing them an honour-
 able maintenance, and speaking comforta-
 bly unto them so long as they teach the good
 knowledge of the Lord: nay lastly, they must
 build Churches, and make the best provisions
 they can for the publick service and worship of
 God, and Salvation of Souls. These matters,
 as they well deserve, so they would require a
 very large discourse; but as the time will al-
 low me to do no more than name them, so I
 need not in this place insist any longer on them.
 For we are all witnesses this day of that pious
 care which has been taken by our Godly Ma-
 gistrates in this particular. This handsome
 Fabrick they have built, and those other pro-
 visions they have made to promote Piety and
 Godliness in this part of the Parish, will be a
 much

much better, and more lasting monument of their Piety towards God, and their Charity towards the Souls of men, than any I am able to erect for them. I pray God reward these their labours of love into their own bosomes; and give his Grace to those for whom these charitable provisions are made, that they may make a right use, and a due improvement of them. Now if they would not have all this Charity lost upon them, but are indeed willing to improve it to the advantage of their Souls, they must be serious in the performance of those two duties King David requires of them, they must come, and they must hearken. *Come ye Children, hearken unto me.*

1. Children and such as are ignorant, must come and learn this fear of the Lord. It is their duty to attend upon this important ordinance of Catechizing, and repair to such places where these wholesome instructions are to be had. *x Blessed is the man, saith Wisdom, that x Prov. 8. heareth me, watching daily at my Gates, and waiting at the posts of my doors.* These words, saith *xx. Vide sis* *Aben Erra*, import a diligent and constant standing in the Church, or House of Wisdom: *istos RR. ci-* *sat. ap D.* *fermin in* *Proverb.* And it is a good comment which is added by *x R. Solomon*, *Beatus ille, qui primus ingreditur,*

exeatque postremus: That man is Blessed, saith he, who useth to be one of the first that cometh to Church, and goeth out with the last, always tarrying to take the Ministers Blessing along with him. And if men would but seriously reflect on the great evils and mischiefs of Ignorance, a very sleight Invitation would be sufficient to bring them to Church, and make them willing to be instructed in the fear of the Lord. For Ignorance is that stain and blemish of the Soul which deprives it of the Image of God, which is said to consist in *a* Knowledge. As *b* Socrates of old observed it is *in parvo malo*, the only evil in the world, as being the beginning and cause of all others. So far is it from being the mother of Devotion, as the Papists vainly fanſie, that it is the mother of all Sin, and the unhappy Parent of all misery. *Mala mens, malus Animus*; Without knowledge, saith *c* Solomon, the mind cannot be good. Strait is the Gate, and narrow is the way which leadeth unto life, and he that wants eyes will not be able to find it, or if he stumble on it, be able to walk long in it. Knowledge is that Pilot which must guide and conduct us in our course towards Heaven; and since in this world we are exposed to so many damnable Errors, and deadly Sins, we shall

a Coloss. 3.

b Diog.
Laert.

c Prov. 19.

shall undoubtedly make shipwrack of Faith and a good Conscience, if we want our Pilot. And as Ignorance is thus dangerous in it self, so it will be more dangerous to continue in it, when we are solemnly invited to the means of Knowledge. *d This is the condemnation, saith d Joh. 3. 19.* our Saviour, *that light is come into the world, but men love darkness rather than light.* To be in a state of Ignorance is matter of pity, and justly accounted a calamity; but to be in love with it, and reject Knowledge is the height of wickedness, and brings the heaviest condemnation along with it; who will not tremble at those comminations which are thundered in the Book of *Proverbs* against such who hate knowledge, and chuse not the fear of the Lord? God he tells them plainly, *e He will laugh at their calamity, e Prov. 1. 26, 29.* and even mock when their fear cometh: Nay, *f he f Heb. 3. 18.* swears, *They shall not enter into his rest.* Such therefore as are ignorant have all the reason in the world to accept King David's Invitation, and thankfully imbrace all opportunities of learning the fear of the Lord. But

2. They must not only come, but they must hearken to their Instructors. As the first insinuations of sin were conveyed by the ear into our first Parents, so the first inspirations of Grace

Grace must have the same entrance. *Auris est*
ut Animo; The Ear is the mouth of the Soul,
 by which she receives Spiritual nourishment.

f Rom. 10. Hence is that of the Apostle, *f* Faith cometh by
 17 hearing, and hearing by the word of God. But it is

not enough to come to Church, it is not enough
 to hear; we must hearken too, if we would
 perform that duty which is here enjoined in
 the Text. Now it is a known Maxime in
 Divinity, *Verba sensus commotant Affectus*: To
 hearken therefore imports no less than to re-
 ceive the truth in the love of it, to entertain it

g Tu tamen
 sic audias
 ista praece-
 pta, quomo-
 do, si tibi
 praeceperem
 qua ratione
 bonam vole-
 re iudicem in
 Ardeatino
 tueris.

Sen. Ep.

105.

h Dent. 7.

12.

with meekness and due reverence, and to *g* pra-
 ctise it with all seriousness and conscientious
 obedience. You'll find this duty thus ex-
 plained, and a considerable motive to enforce
 it in the Book of Deuteronomy, *h* Wherefore it shall
 come to pass; if ye hearken to these Judgements,
 and keep, and do them, that the Lord thy God shall
 keep unto thee the Covenant and the mercy which he
 swore unto thy Fathers, and he will love thee, and bless
 thee, and multiply thee, &c. Here ye see bles-
 sedness is intailed on hearkening, and not on
 bare hearing. Knowledge must issue into
 action, otherwise it will not save us. The
 Egyptians of old painted a Tongue and a Hand
 under it; Now the Hand is the great instru-
 ment

ment of Action, and so this pretty Hieroglyphick denotes thus much, *viz.* That it is not enough to know, it is not enough to talk of Religion, but we must practise it. *i* If ye ^{John 13.} know these things, happy are ye if ye do them. ^{17.} I shall conclude with that excellent Collect of our Church : Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

Collect for
the Second
Sunday in
Advent.

F I N I S.
